

The image features a large, bold, white, cursive-style word "Native" centered against a dark, textured background. The letters have a thick, slightly irregular font. In the top right corner, there is a smaller, white, sans-serif text "Volume 3," positioned above the main title.

Behind the scenes:

Barrière Lake Barricade

Also Inside:

የኅያስ ሰነድ በትኩረም የሚያስተካክለው ቤት

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WELCOME CHANGES

One of the things that I always regretted while fighting Hydro-Quebec's' proposed Great Whale project in the United States was that we could have done so much more but didn't for some strange reason. I know some of you out there are shaking your heads and saying "say what, we won?" The reason why I say this is that I feel Crees lost a unique opportunity. Sometimes as representatives we were on the road 21 days running doing three speaking engagements a day. We met literally thousands of people. I remember speaking to groups of people ranging from 5 to 25,000. All were interested in the Cree, their cause and their homeland. They were also interested in how they could help in any way possible.

Given this display of interest it would have been a good time to market the Cree, our homeland and our products.

Again I hear the "say what?" I'm talking tourism, bush medicine, handicrafts, whatever. People were interested in Cree in the United States but all we, as representatives did was talk about the Great Whale. An opportunity was lost. With 400 new jobs needed each year we had a chance to make things a little easier for the Cree Nations economic needs. We let that chance slip through our fingers.

The above reasons are why I am glad there seems to be a change in the mentality of our leadership. In the campaign to have the Crees of Eeyou Astchee exempt from the European Unions regulation banning the purchase of furs from a country allowing the leghold trap the representatives are going farther than I would have thought possible. There are discussions of trading furs directly with Europe cutting out the middleman. But also the representatives are looking at opening up other areas of international trade where the Crees are a active partner instead of using middlemen.

The possibilities for employment and economic activity are extraordinary for the Cree Nation. It is certainly better than the 168 jobs that never materialized through our agreements with Hydro-Quebec. I hate to complain again but wasn't the deadline supposed to be 1996 for the target to be reached. It's almost one year later meaning that it is obviously going to take more than eleven years to fulfill.

It potentially has a greater impact on the future than resource sharing with companies like forestry which slash their way through Eeyou Astchee. Given the amount of time to regenerate trees and the fact that replanting is almost a swearword in Eeyou Astchee for the forestry companies I don't think we can count on this type of employment to be "sustainable."

It means money coming into the economy through our efforts in ways that we choose.

Though I normally don't gush when I praise I feel in this case I must give credit where credit is due.

Congratulations to the Cree leadership on having a vision of the future where Crees can fully participate in their own self-determination both on a individual basis and for the whole.

by William Nicholls

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COVER PHOTO

Charlie Iserhoff going to
check a trap

Photo by William Nicholls

NOV. 22, 1996

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The views expressed in this column are the opinion of not even the author. Not to mention the publishers of *The Nation* and its affiliates and its offshore holdings. They are merely the figment of our collective imagination.

It's cold here in town where we are held hostage by circumstances beyond our control and we don't have much news except that peoples' tires are slipping on the slower routes and it's getting hazardous. And of course I miss all of you.

Did I say I didn't have much news? I almost forgot the Hallowe'en party. And the Hell's Angel hockey player and the movie Ransom. I know there's something I forgot. Oh yes, representatives from the Mighty CBC dropped by the office and took statements. God bless them. I recommend we put them on the next cover of our humble publication. Which just so happens to be our third anniversary issue. Or volume four. (I stand corrected.)

We begin with the *Nation/Cree Ghoul Board* Hallowe'en party. The party began I was told with the children early in the evening and ended around nine. Legendary rock band Kiss arrived fashionably very late. The last to arrive actually. They received more than a smattering of applause. Another arrived looking like a crack ho' on a bad day and snapped photos all night long. Someone suggested my costume was the physical manifestation of my messiah complex. But not in so many words. Better a messiah than an inferiority complex I say. There was of course the requisite number of ghouls and other scary characters in attendance as well as a hefty ballerina. I don't know who was scarier. There was also a nun picking up some nasty habits from the revelers. Another was dressed as the Count. An outfit he's been refining for two

Hallowe'ens now. We mustn't forget the two drag queen backup singers complete with tissues sticking out from their bras and the guy walking around headless. **Hurlin' Erland and the Technicians** performed a song from their soon to be released recording. There was no mike but Erland's voice could still be heard over the electric instruments. I have to say they sound light years better live. Everyone left around three and left a lot of beer sitting around.

Sylvain Vachon, a member of the Lennoxville chapter of the Hell's Angels played all of one game for the Papetiers of Windsor, Quebec. Other teams in the semi-professional league demanded that Vachon, a "boxeur" (enforcer), be dropped from the team. Vachon is seeking help from the Quebec Human Rights Commission.

I went to see **Ron Howard's** new movie starring **Mel Gibson** a few nights ago. I had heard some bad things about it from someone in

the office but I thought it was pretty good. Something different from **Fonzie's** buddy.

We're running out of space so I'll make the rest brief if nobody minds. Cree Health Board employees are complaining that their boss is docking their pay when they have to go and vote or attend band meetings, AGA's etc. Why do I drag myself into these messes.

I gotta go friends. The CBC awaits my words of wisdom. Check out Maamuittaau after Christmas.



the Nation



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NEW JUSTICE SYSTEM A FIRST IN N. AMERICA

Waswanipi has created the first independent Native justice system in North America. Now, for the first time, offenders in summary cases—vandalism, disturbing the peace, vehicle offenses—have the option of having their case heard by a panel of fellow Crees, including an Elder, who will decide the sentence.

The justice panel will hear offenses committed throughout Waswanipi's traditional lands, not just Category I land. This is another North American milestone, the first time a First Nation has claimed sovereignty in matters of justice outside the boundaries of a reserve.

The community has not asked for the permission of any outside government to set up its own justice system, and hopes to set an example for other Cree communities and First Nations.

After a year, the system will be evaluated and it may eventually take on all crimes, if community members agree. The system isn't getting any funding from outside governments.

Flora Kitchen, administrator of the justice panel and the senior panellist, said the new justice system came about after years of frustration with Canadian justice. "People see when somebody does something wrong, he goes to court and after that nothing happens at all. The person maybe pays a little fine. People didn't like that at all because it doesn't help the person."

Before, cases were heard by an itinerant court made up of southerners who didn't speak Cree. Kitchen said cases usually took a year or longer to be decided.

She said the new system will decide a case within 10 days of

an arrest. Sentences will focus on healing the wrong committed, and bringing together wrong-doers and those who were hurt by offenses. In a break-and-enter, for example, the offender may be ordered to apologize and pay back what was taken or damaged. If someone cuts down a tree illegally, they may be told to plant another one.

In the most serious cases, the sentence could be expulsion.

"It's a human approach," Kitchen said. "It's more human to say I'm sorry to the person you hurt. We look at it as part of the healing process."

A general assembly in Waswanipi last April adopted two laws that paved the way for the new justice system. Also, a code of ethics was adopted for the community's police officers. The new justice system was inaugurated in a ceremony on Nov. 7 with First Nations Chiefs from across Canada in attendance.

Benoit Tremblay, lawyer for the band, said the justice system is a bold new experiment that will have to be fine-tuned by trial-and-error because it's never been tried before in North America. Elsewhere, even where there are Native judges, they have been appointed by the government. In Waswanipi, the justice panel was chosen by the Band Council for an initial one-year period. Tremblay said Waswanipi doesn't need Quebec's permission to set up its own justice system. "What are they going to do? Imprison the whole community?"

Tremblay was also hopeful about the new police ethics code. Officers will now visit every home in the community once a month, and will be more answerable to residents, he said.

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SEPARATISTS SINK TO A NEW LOW: Coon Come

QUEBEC DENIES EXISTENCE OF NATIVE RIGHTS

Aboriginal rights don't exist in Quebec, according to one of the Quebec government's top lawyers.

When the French arrived here 450 years ago, Native people automatically became citizens of New France, no different from the settlers, said René Morin, Quebec's lawyer, in an argument before the Supreme Court of Canada.

In other words, they have no separate or unique rights as Native people, he said.

Morin defended his argument by saying that when the French arrived, this land was considered uninhabited under the international law of the time.

"From the perspective of international law, it was *terra nullius* (uninhabited land)," he said.

Quebec made this argument at the recent *Franck Coté vs. the Queen* Supreme Court case. In the case, Coté and his party of Algonquin hunters were charged with violating Quebec wildlife laws while teaching their kids how to gut a fish in the traditional way. They didn't have a license.

Quebec argued at Canada's highest court that the Algonquins didn't have aboriginal rights and therefore had to get a license like every other Quebecer.

The Nation has obtained a transcript of the Supreme Court hearing, held last June.

At the hearing, one of the Supreme Court Justices seemed amazed by Quebec's argument. He asked whether Quebec is trying to say that Article 35 of the Canadian Constitution, which protects Native rights, does not apply in Quebec.

by Alex Roslin

"I'm trying to see the logic here. You're spending your time convincing us that they (Native people) don't have rights?" asked the incredulous judge.

"Is it your argument that Article 35 doesn't apply in Quebec?"

"That's right," answered Morin. "The article was written in 1982, but it doesn't change the reality of the last 450 years."

Morin said that during those 450 years, Native rights were never recognized in New France or Quebec. To support his case, he quoted the French Military Governor of Montreal in the early 1760s, who said: "The Indians never knew the Value of Lands."

Quebec's lawyer also quoted another colonial document which said: "The presence of a savage population, of aborigines, or of nomadic tribes engaged in hunting and fishing, was generally disregarded by the European."

At a speech before a select audience at Harvard University in October, Grand Chief Matthew Coon Come said Quebec separatists have sunk to a new low.

"The secessionists' double standards with regard to our rights have now reached new and disturbing depths—so low that they challenge basic principles of decolonization and universal human rights," he said.

"The Quebec government has pursued an odious solution in its quest for absolute sovereignty over the corner of America they call their own," Coon Come added.

"The Crees have given notice. We will not be handed from one country to another like property or cattle in a field. Those times are past."

HOCKEY ACTION

You are no doubt wondering how our boys on the new league hockey teams are doing.

The Cree Bantam CC Team (14-15 year olds) is in fine form in its first season of regular exhibition play.

Of three games played so far, they've won all three, one in Waswanipi and two on the road.

The Cree Midget AA Team (16-17 year olds), on the other hand, are still trying to find their legs. They've played five games, out of which four were lost and one tied. One of the games was in Waswanipi and one in Mistissini.

"It's been a rough couple of games," confessed coach Stan Jones.

He said the team is learning to play more as a team, not as individuals. Their training is focusing on how to cover zones and do team plays.

"They're not used to concepts of team defense and offense," said Jones. "They've never been told. They've been playing a certain way for a number of years."

"The talent is there. I could say it's raw talent. It's not polished talent... But the potential is there. When they do play well, you can see it."

The Midgets were heading out to play their first tournament in Iroquois Falls, Ont. The Bantams were hitting the road too, destined for a tournament in St. Bruno-de-Gigue, near Temiscaming, Qc.

MOTO-X CHAMPS FLORIDA-BOUND

The O.J. duo that has taken the moto-x world by storm are headed to Florida for a five-day U.S. competition which is attracting 4,000 racers.

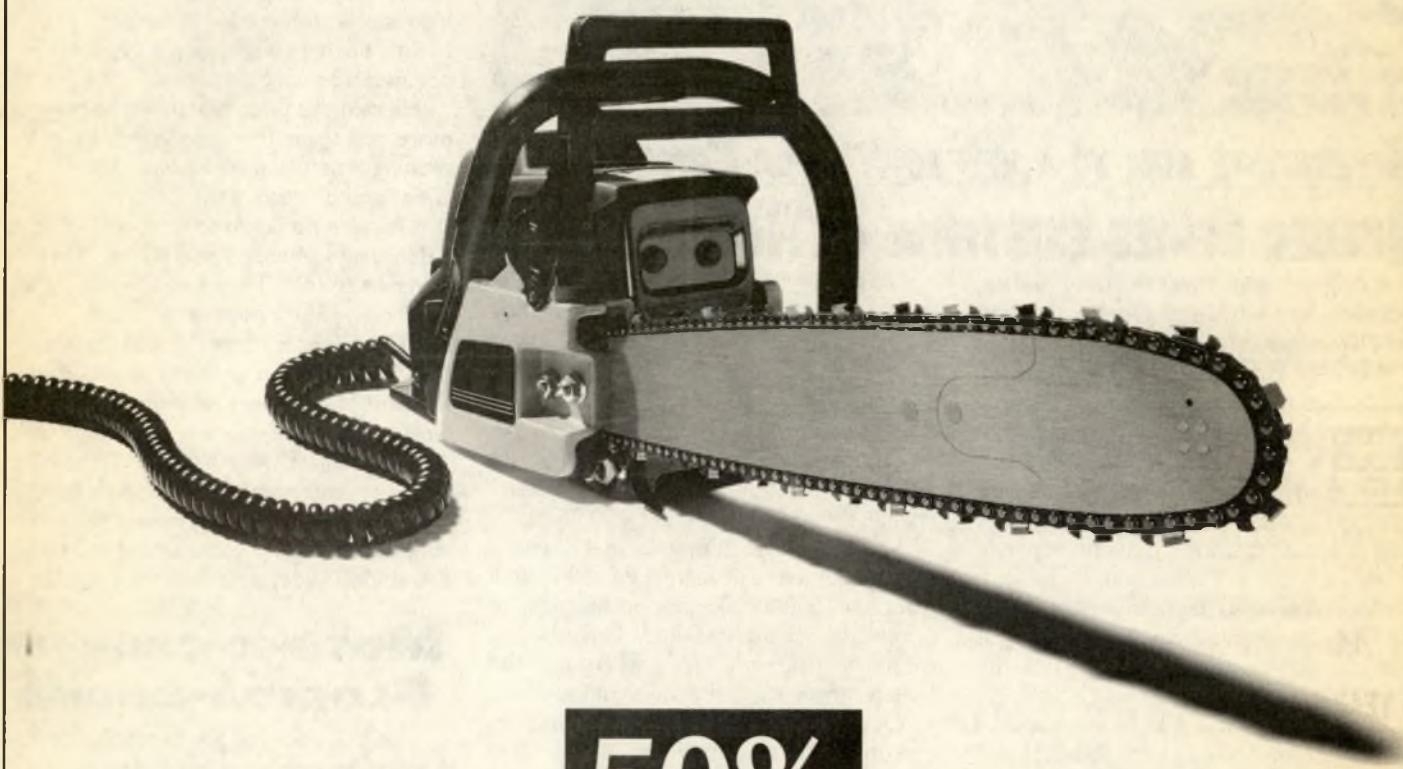
Katejun Coonishish and Nathaniel Bosum will be in Gainesville, Fla. Nov. 25-30 to compete in the Winter National Motocross Olympics, an invitation-only event.

The boys were in Drummondville, Qc. recently to pick up provincial trophies they won at the Quebec motocross championships in Montreal.

A few weeks ago, Katejun and Nathaniel competed before 55,000 fans at Montreal's Olympic Stadium. Katejun won first-place in his age group. Nathaniel would have probably won but for a little mishap on his last lap. He entered the last lap in first place, but one of the flagmen decided for some reason to water the

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continued from page 7

track. When Nathaniel hit the wet spot, he slipped and fell to 7th place.

"He had it, you know. He had it," said distraught dad Abel Bosum. "And for some crazy reason they decided to water the track."

YOUTH CD

The Cree Nation Youth Council of Eeyou Estchee is proud to announce the release of the first ever Cree youth album. It is entitled, "James Bay Cree Youth Compilation Album 1996."

The official launch and release of the album will take place at the Val d'Or Arena on Dec. 6, during the opening ceremonies of the 15th Annual Hockey & Broomball Tournament.

The compilation album was produced by the Cree Nation Youth Council and published by their new record label, Cree Eeyou Entertainment Inc. It features various young Cree musical talents from the various communities of Northern Quebec, namely: Francine Weistche, Blue Thunder, Miyobin and David Cox Memorial Singers of Chisasibi, Joshua Iserhoff



Students in search of higher learning at CSB/Nation Hallowe'en party.

(originally of Mistissini), Miigwin of Nemaska, Charles J. Hester, Chiistin of Waskaganish and Thunder Nation of Whapmagoostui/Chisasibi. The album features original Cree and English songs, gospel, Pow Wow, public domain and more...

The Cree Nation Youth Council has been working hard on the album since January 1996. "We are working very hard and we are also hopeful to hit the world market," says the Youth Council. "This album certainly has the potential to go everywhere."

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FUR MAY NOT BE THE ONLY TRADE

by William Nicholls

After a one-year extension on the proposed 1996 European Union Wildfur Ban on countries using the leghold trap, the 11th hour approaches and Canada's Native population is getting worried. This ban would hit Native economies the worst. In northern communities trapping composes 40 per cent or more of the base economy.

The Crees of James Bay disappointed with Canada's method of dealing with the European Union have been lobbying European members on their own. So impressed was one European Parliament Member that he paid for a trip to Cree territory himself. Along with Dr. Horst Schnellhardt, three other officials self-financed this fact-finding trip.

The Crees were only too glad to see them and took them on a three-day whirlwind tour to show bush and community life. Kenny Blacksmith and Thomas Coon were the Cree guides for the Europeans. At the end of the tour the Europeans got to meet with other Native peoples in Montreal. They included the Inuit, Innu and Mohawks. The Innu leader was disappointed that Schnellhardt wasn't able to help out with the low-level military flights in Nitassinan. Schnellhardt was also understandably cautious when asked by the media about the Quebec secession issue.

The first part of the tour was a trip to five Cree trapping camps. Here the Europeans got a first-hand look at trapping Cree style.

Schnellhardt, a member of Germany's popular Christian Democratic Party, said that he found the bush lifestyle very lonely as he came from a heavily populated area. He was impressed with the lifestyle. "I wasn't expecting such discipline," said Schnellhardt.

The Crees of Mistissini and Ouje-Bougoumou feted the Europeans with some "country food." Schnellhardt remembering said, "The best thing was the moose but the most tasty certainly was the beaver."

As Schnellhardt spoke German, this interview was conducted through translators. Thanks to Claudia Bussmann and Alexander Kessler for their assistance.



Learning about the Crees and handling fur

The Nation: How much weight will your trip bring to deciding whether or not to include Canada's Natives in the wildfur ban?

Dr. Horst Schnellhardt: The leghold trap issue will be decided by the European Parliament as a whole, not by one committee or one delegation. The leghold trap regulation came into force in 1991. Since that time attempts are being made to find well-balanced solutions that take into account all interests involved. And it must be remarked that the regulation as it came into force in 1991 could not work. The concept could not be implemented as it actually was intended because the situation in Canada and other countries was different than people thought.

For example, the situation with the Crees. People recognized that the importance of the fur trade for the Cree was underestimated.

It is a good idea to eliminate leghold traps for the benefit of animal welfare reasons. This principle should be maintained. But this principle shouldn't be used to start endless discussions on traps and their standards.

We wish to end these endless discussions. We have seen that the leghold trap has been abandoned here by the Crees, and the new traps—Coni-bear and Magnum—are in place, so there is nothing to discuss anymore now. These useless discussions should be stopped.

Secondly, the regulation is aimed to exclude countries that have not banned the leghold trap from trading furs. I believe this process cannot be held up the way it currently is because it would hurt indigenous groups in Canada.

We should be able to create some special clauses for indigenous



**Traditional foods are tasted for the first time
Acting chief Ashley Iserhoff guides Dr. Schnellhardt.**



Signing the guestbook at Ouje-bougoumou



Allan Iserhoff - 100 years old and still on the trapline

peoples, in this case the Crees, if they have banned the leghold trap which will allow them to continue to trade.

To say it again, to be very clear, the trade with the indigenous people should be maintained and to a point where there is no decrease in trade. It should be kept at the levels that it is now.

The fur ban was supposed to begin in January of 1996 and it was delayed for one year to allow Canada to look at standards and whatnot. What kind of actions has Europe seen by Canada in response to the leghold ban?

I cannot really say, but I can say that the negotiations with the working group were very difficult before August. But since then, negotiations have improved within that working group. It is said that they made progress. It is known, of course, that Canada along with the U.S. have threatened to have a court case in the World Trade Organization (WTO) against the European Union.

What I don't know is if there have been any activities from the government side towards the indigenous peoples in Canada or the Crees in this case. Certainly a court case within the WTO framework would be lengthy and that would again mean a lot of difficulties for the indigenous peoples.

And we have to acknowledge that there is a general feeling that leghold traps should not be used anymore and abolished.

Has Canada to your knowledge been testing to determine what are humane traps?

It is quite possible but I cannot answer with any precision on this question.

During your trip you've spent two days looking at Cree lifestyles both in the community and bush levels. What were your impressions?

The immediate impressions are overwhelming because I did not expect how disciplined the Crees organize their life and how convinced they are in it. I did not know how worried the Crees are about the possible effects of the leghold trap issue on them. The trapping determines the way of life of the Crees. Everything should be tried so that this life is not changed in a serious manner. The Crees have already in their history experienced lots of suffering. I can also see the life of the Crees has been improved in the past years.

The European Union also supports and underlines the importance of the life of indigenous peoples and their right to self-determination. This is why we are obliged to support the way of life of the Crees. This cannot be done only through the European Union, but also all the other states involved in trapping such as Canada and the U.S. among others, should contribute to this development.

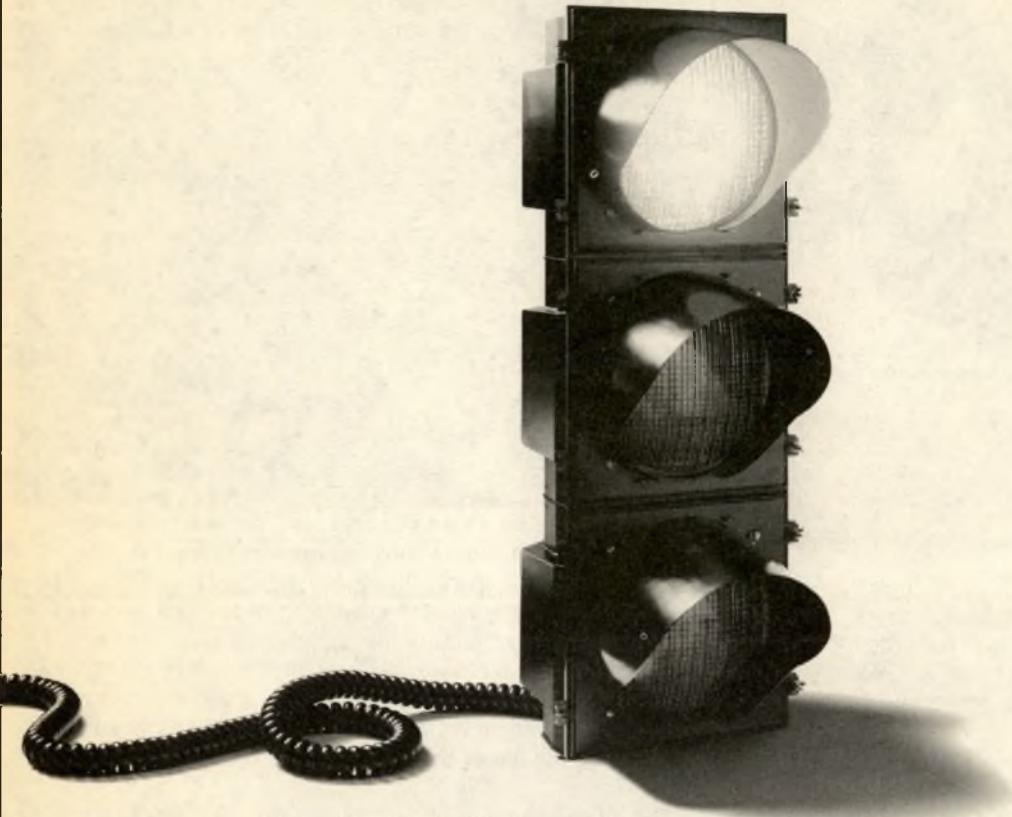
In this context I want to mention the names of Kenny Blacksmith and Thomas Coon. In Europe they have with determination explained the problems of the Cree. Without their intervention the problem of the Crees and other indigenous peoples' situations would have probably not be part of the on-going discussion in Europe. Without them the regulation would have only concentrated on animal welfare.

You've seen two beavers pulled out of humane traps, and the methods of cleaning in Cree camps. How did you feel about that?

That is not an easy question to answer. This is a kind of trapping that we are not used to. Before this I personally never have seen an animal in a trap apart from a mouse or a rat (*laughter*)...

But I have been convinced that the trapper has done his work very straight-forwardly and with precision and caution. I feel that the personal impressions are not very important in this case.

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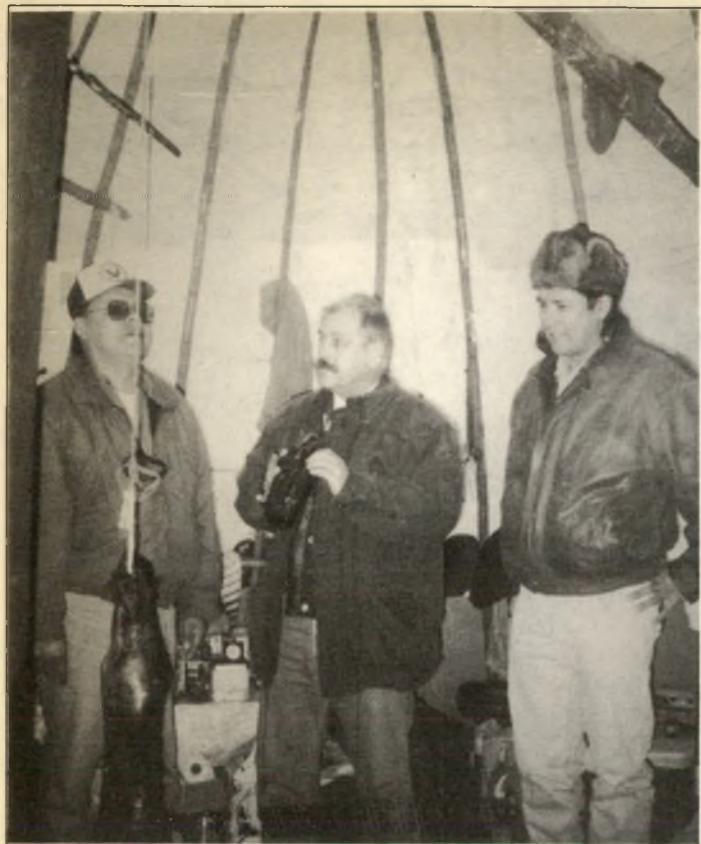
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Thomas Coon shows Dr. Schnellhardt spinning beaver.

Yet I've also read that within walking distance of the Parliament it was possible to purchase a leghold trap and the salesman indicated that sales were good. Wouldn't people say this is a double-standard and that Europeans are still using it? I mean isn't the leghold supposed to be banned everywhere?

That is what is indeed intended. It is true that these leghold traps have been used in the member states of the European Union, but now they are banned. There is already a relatively long list of countries that have indicated they will not use these types of traps anymore. In those countries where there is a large amount of trapping activity, only Canada, the U.S and Russia are still not on this list.

During the visit there were discussions about economic ties between Europe and the Crees. In what way would you envision this?

The question is what conditions must be met before people like the Crees are able to establish their own trade. For this what possibly is needed is the consent of the Canadian government. You would also need the consent of the customs authorities in Europe.

But the E.U. Parliament said in its first reading that it would favour such possibilities and that the chances to establish this type of trade do exist. It is now rather well-known that the Crees are more dependent on trapping than other trappers in Canada. The Canadian government is resistant to any such solution and the reason for this can only be that they cannot accept to be submitted under

Cont'd on page 15

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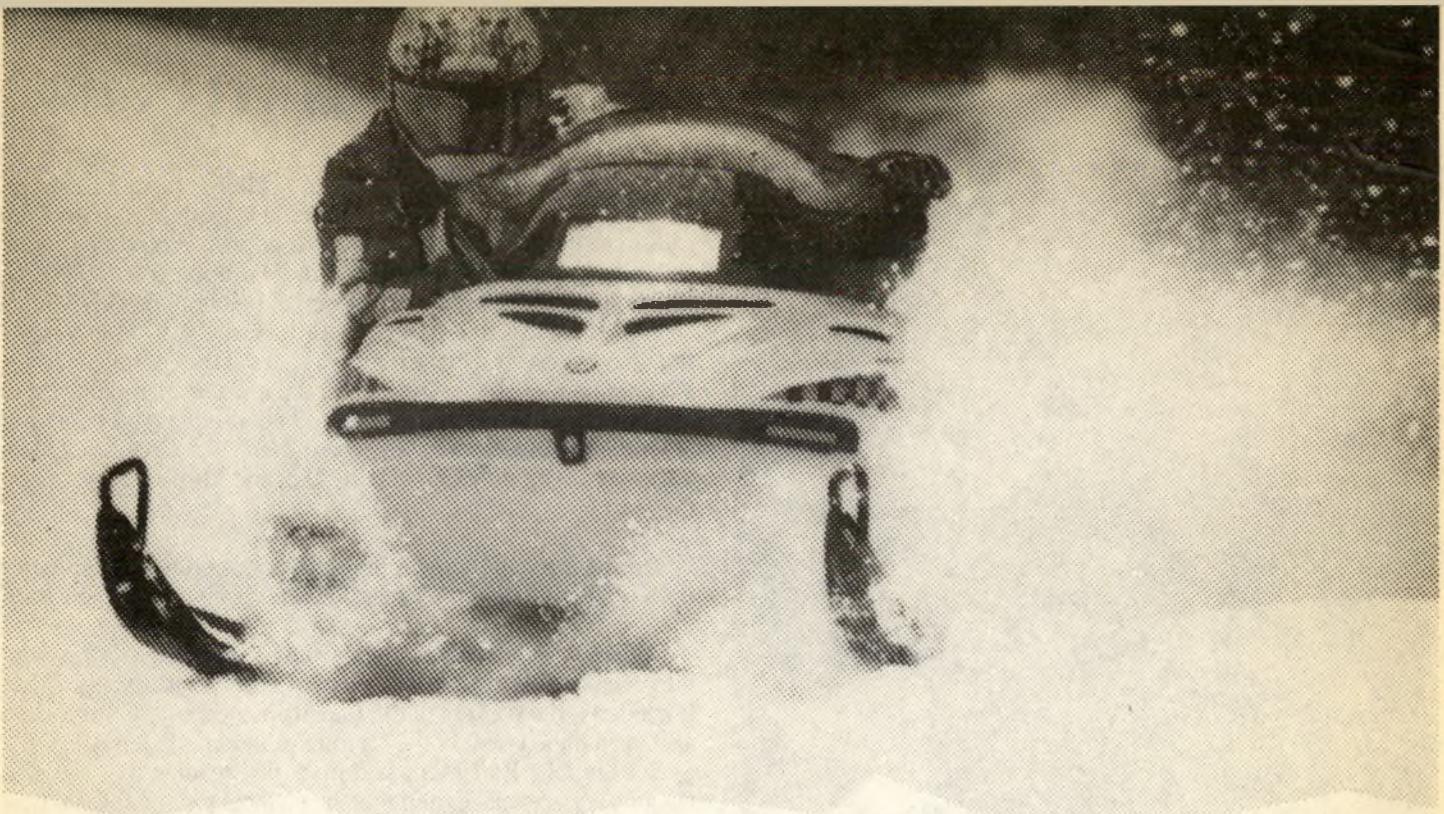


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any sort of European rule. If the conditions with the Cree Nation exist that the trap furs will be labeled and then these labeled furs go through the normal trade streams, this would mean that in the aforementioned list of countries that do not use leghold traps the Crees would also be listed. Of course it would be necessary that there is some sort of organization of the trade which the Crees will have to do. The regulation requires that there is no mixture of furs from different countries.

Note: Later it was explained that the consent of the Canadian government is not needed but some sort of acceptable regulatory body that would monitor whether or not leghold traps were being used.

Did you ever think you would learn so much about fur when you were first elected?

Certainly not (*laughter*)... The first thing that I thought was how do I get from my country to Brussels as fast as possible. When I was elected in 1994 the leghold trap already existed but it was not something that I was aware of at that moment.

You also have a family back in Germany. What did they think when you said you were coming to visit the Indians?

First they considered coming with me. It wasn't possible. I have a daughter who has to go to school. On the other hand I read many Indian books when I was young. I was curious to see if the situation here was the same as what I had read at the time. The last thing I said as a little joke was that I was aware of the problems that people face here because the stories and books I read took place when there were no reservations and the situation was not the same as now. I can already say now that this trip was one of my highlights as a member of the European Parliament.

will continue to develop relations with the Germans.

"We need to keep the pressure on and to nurture the relations that we have developed. We need to maintain and expand our presence so we are not forgotten," said Blacksmith.

Blacksmith said he is aware that there is a draft agreement floating around. Authors include Russia, the U.S. and Canada. It concerns how to implement the regulation on leghold traps. In reality there are two processes dealing with this issue, said Blacksmith.

Blacksmith also told *The Nation* that the reason why Europeans are looking at the Crees in a favourable light is that Crees have already banned the leghold trap.

He also said that Schnellhardt's offer of assistance in opening up trade to more than fur is an opportunity that Crees should not miss out on.

"There's much more than fur, but the fur issue shows that there can be resolution rather than confrontation. We've dealt with the concerns of animal-rights groups as well as the Parliamentarian process. We can work with them. This shows that the Crees are open," said Blacksmith.

Blacksmith also said that there are many possibilities for international trade. "Tourism is the immediate aspect that comes to mind but there are as many possibilities as there are ideas," he said.

Blacksmith has also been meeting with the U.S. government to update them on the Cree position. He said that trade was discussed there also.

"We need to explore all these options if we are serious about job creation. Of course there are regulations that we will have to follow when looking at international trade, but once we identify them the world trade possibilities are endless. This goes beyond a simple recognition of Cree self-determination. It puts it into action," ended Blacksmith.

Blacksmith remarked that it was good that Crees have gotten the level of recognition that they have. He noted, as an example, how important it is that Crees have Non-Governmental Organization status in the United Nations.

MAINTAINING THE TRADE ROUTE

BY WILLIAM NICHOLLS

Kenny Blacksmith will be going to Europe in mid-December. The second reading of the regulation regarding leghold traps will be taking place at this time. He says he

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A man approached me the other day and asked me a couple of important questions. I am flattered he asked me these questions. He asked, "What have you to gain from these articles?" "Why are you forcing women to speak?" Then he commented, "They don't want to speak." And the question that really touched me was, "Why are you only doing this for women? What about the men?"

First of all, we are not forcing anyone to speak. We are just merely supporting them and trying to boost both men's and women's self-esteem.

Also, another obvious matter is women are afraid to speak, and that is because their self-esteem is so low. Speaking from experience, telling someone you are abused is one of the hardest things to do, because no one wants to speak about conjugal violence. But it can no longer be hidden because too many people are hurting. Emotionally.

These articles will also help us gain respect and support for one another. Men are not all to blame. Women also allow ourselves to be abused, by not saying anything. And to the men also who are abused, only talking about it will end it.

For the benefit of our younger generations, it is our responsibility to heal ourselves, because you know what?... We didn't create this abuse. We just weren't taught how to deal with it. Out of respect for ourselves and our children let's allow ourselves and teach ourselves to speak about abuse.

If some men out there want to speak, please do not hesitate to call or write to *The Nation*. Your views are very important and you can make a difference in making women understand that you hurt also...

In Daisy's article, as you will read below, tells a bit about our history, and how women and men respected each other in our traditions and eventually how outside society tried to change that

—Marilyn Bearskin Herodier.



Honouring the Face of Native Women

by Daisy Bearskin Herodier

What I want to express is something I have always pondered having been born a woman. I often think about the women who were a part of my life as a child, a young girl, an adolescent, a young woman, and as a wife, mother, sister and friend, and now as a grandmother.

I am going to write this article like a story, telling my ideas, my views about women's suffering and what they have been subjected to and still endure being who they are... women.

I do not know the answers, but I will try to express my own understanding, my own meaning of women's plight in relation to my own experiences and the many roles I have played, and still do. I want to share with my fellow women my perspective and to help them create their own meaning.

Living out on the land with my parents, brothers and sisters, and many, many times with my extended family, the notion I had was that women were respected. I saw such co-operation, collaboration, sharing of tasks between the men and women I knew out on the land. Even if this interaction was done for survival, the equality displayed was genuine. Men were always away during the day and sometimes long into the night, setting, checking their traps and at times walking great distances to the nearest post, fetching supplies for the family whenever

food was scarce.

The women, alone with the children, must have built inner strength, hope and faith. Women looked after the camps and children, and shared with the hunting. Near by the camp, women set traps for small, fur-bearing animals. Children would also be shown how to set rabbit snares and tend to the fishlines out on the ice. Making sure there was an ample supply of wood was an everyday chore for the women and their children, especially during the long, cold winter months.

Respect was definitely displayed between the men and women. Of course, there were arguments among couples—all healthy relationships encounter some discord. People are different and hold different views, especially men and women.

But when we start to look back at Canada's history and the way Native women were treated by the Jesuits, we can see how our ways started to change. In their journals, the Jesuits recorded their thoughts about Native people. When the Jesuits came to the mouth of the St. Lawrence River they wrote that they saw women who seemed so "in control" (as they thought). Of course, these women were looking after the camps and children, and men were away hunting for something. Another trait they noticed was that these women did not hit their children and forbade corporal punishment. This was not how Europeans acted. These Jesuits thought something was wrong with Native people and they went back to France to tell their King that these child-rearing practices and women seemingly being "in power" had to be changed.

Thus Native women's lives began to change. They had to "obey" their men, they had to hit their children to instill obedience, just like they had to follow a lot of other degrading instructions and expectations.

I remember an incident as a young girl which scared me. I was sitting in a church congregation listening to statements the minister was making towards women, putting them down. In his sermon, the minister would say that a child born without a father was "sin."

Women were made to feel ashamed of themselves. Recently, one woman in our community described spending a whole year teaching herself to feel ashamed. When she was a young woman, the minister banned her from attending church services for a whole year because she had given birth to a child "out of wedlock."

Like all oppressed peoples, our communities internalized all these "negative" teachings about women. Mothers began staying in the bush to hide their pregnant daughters. Out of this oppression were many cases of infanticide (killing of babies) among unmarried women and teenagers. This happened even as late as the '70s.

I personally know of a woman who constantly put herself through this because she felt ashamed bearing children without fathers. She was probably raped in some instances. I heard her one time make comments that people used to gossip about young women who bore children before marriage.

Today teenage pregnancies are frequent. Most young mothers

chose to take care of their babies with the support of their families, yet it is still difficult for them. The women do not often have positive images of themselves.

I think Native women have to be aware of this kind of history to understand attitudes, especially in our men, young women and our people as a whole. Looking back at history doesn't mean finding blame, but to study ourselves, gain more awareness and importantly look at outside forces which altered our perspectives. This is one step toward improving social situations, especially conjugal violence and all other social issues.

Helping yourself means reflecting inside, into your heart and working from there. Both for men and women. Because an unhappy fact is that there are women who also abuse others—men, women, Elders and children.

Writer Paula Allen Gunn describes and summarizes the plight of Native women for the past 500 years in these few words: "feminine orderings replaced by masculine arrangements"... I believe this to be true. In our language there is no gender. In the words of our Elders, our understanding is the earth is female, who takes care of us. The way our people think came from co-existing with the land, from "reading" that world.

Women suffer all kinds of abuses. Understanding history maybe will shed some light on their situations, even if it is only a small flicker. I hope I will be able to do this as I share this knowledge with the women in my life. At the same time helping them to think about the very positive aspects of our rich liiyuu traditions, as they each continue on their search to learn the teachings on women.

With these thoughts I would like to end this article by sharing with you a teaching an Elder received from his grandmother. Here is a summary of the Elders' words:

"There is a reason why man was created. So he could contribute to the survival of the woman he lives with. His work was outside, out on the land, out in nature. In the fall, as leaves change, you will witness the reflection of Mother Nature's face out on a clear lake. This woman is very beautiful as you will see for yourself.

"In winter, as snow covers the earth again, this is her hair, as she gets older. From the whiteness of her hair, you will try to keep your love that way for the woman you will one day marry. Every time she changes, four times in one year, you will also strengthen your love. Again as change occurs in the spring, life comes as a result of you, a man.

"Remember, though, the woman was given the gift of bearing life. Remember also that during the moment life appears from her, she is the one very close to death.

"And this is why I tell you this. In the summertime, you will witness her beauty, as you observe the earth. Looking at the awesome face of Mother Nature, you will likewise look at the face of the woman whom you will spend your life with. Never will you use your own physical strength to hurt her. Recalling and knowing how wonderful it is to view her lovely face."

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DIVIDE AND CONQUER

*BEHIND THE
BARRICADES WITH
BARRIERE LAKE*

We arrived at the Algonquin barricade just before dark. It had been raining all day, so there was mud everywhere. To make matters worse, snow had fallen the day before our visit.

But inside one of the tent frames blocking the logging road, it was warm. A fire was burning in the wood stove and tea was being served. Children and adults came and went from the tent as Hector Jerome explained why his people returned to the barricades.

Interview by Alex Roslin

Photos by Neil Diamond

The Nation: What do the Elders say life was like for the community before the clearcutting and the southerners came?

Hector Jerome: If we go back in the history of our community, our community was living a nomadic way of life where they just travelled the territory, just living off the land. One thing I hear stories about from older people in our community is that there were a lot of animals in those days. There was a lot of moose, there were a lot of partridges for them to eat. Basically these are the things we hear from them of what it was before they started clearcutting.

But now, one of the main concerns that I hear from people—and I've noticed this myself—is that one of the worst times to do a cutting operation in the territory is in the spring, like around May, June and July and even August. Because of birds nesting, if they do

any operation in the summer or spring like that, they cut down the trees that hold these nests and bird eggs, and even partridge. And little rabbits are killed because of logging. They don't run away.

"WE'VE SEEN THIS HAPPEN ALL ACROSS CANADA, THAT ONE OF THE TACTICS OF INDIAN AFFAIRS IS DIVIDE-AND-CONQUER."



HECTOR AND GRACIE JEROME

They just hide and stay there, so that's how they get killed.

So that's one of the things we noticed when the logging is done at the wrong time. You know, I don't know when is the right time to do logging... But it has to change. Because right now, the way the CAAFs are made—these are timber agreements between the government and companies—these CAAFs don't take into account the animals. And that is why my community took action—to protect a way of life. Without the land base, there is no place to practice our customs and traditions. Because our customs and traditions are based with the land.

That is the way this trilateral agreement was based, too—based with the land. Even our education, when we took over the school in 1995, was based with the land. And everything we do is based in the land. In order for our community to keep on surviving, one thing this community really has to save is the trilateral agreement. Without the trilateral agreement, there is no place for us, except on a 59-acre reserve that the government set aside for us without the knowledge of the people at the time. The way the government did it in those days, the way they tried to clearcut the land, they didn't consult the people.

Do the people still spend a lot of the year in the bush on their traplines?

please see next page

Right now, with the last three or four years, people haven't really been out on the land because we're always fighting with the governments. Even me, I'm stuck here. I can't go anywhere. I wish I could do something else than just blockade.

But this blockade is going to keep on until at least another two weeks, because there are steps to follow before we start going to other kinds of pressure. In about two weeks, we're going to have an annual assembly of three Algonquin communities that formed a group—Wolf Lake, Notre-Dame-du-Nord and my community, the Algonquins of Barriere Lake. Ovide Mercredi will be present. He confirmed that he's going to pass the night here at the blockade.

After that, we don't really know what's going to happen. Right now, we're talking with the Atikamekws from Manewan. They're doing a similar blockade to ours because they're using the same basic things we're using—traditional lands, where they want to have a say in how cutting is done. They invited us over to their blockade about a week ago, and I was over there. We exchanged the kind of problems we were having and started talking about forming a coalition with all Native groups. We're going to start contacting other First Nations, like the Mohawks, Mi'gmau, Ojibway, the other Algonquin communities in our area. We don't know exactly what we're going to do. That has to be defined yet.

Canada is saying all over the world we treat our Natives very well. Then we try to apply this Brundtland report which says that Native people should be involved in the development of their traditional lands. This is where we got the idea for the trilateral agreement (*the trilateral agreement was signed in 1991 and gave the Algonquins a say in how logging is done on their land* —Ed.)

When we tried to apply that agreement, Canada was one of the signatories to the Brundtland report, and that's why Canada was forced to sign on with us. Right now, they're saying the trilateral agreement is dead. The trilateral office we have in Hull is closed down and all the documents were taken by the government.

The government saw an opportunity to get rid of this agreement using the opposition in the community. In the beginning, these people they used to live in our community, but they didn't like the chief, so that's why they left. They had a personal grudge against the chief. It's not because the chief did something wrong that they hated him. You know, the chief has been accused of corruption, fraud, name anything you want to name, but how come in 10 months in office, now that the opposition has all the administration, how come we don't see any proof of that? I'm pretty sure if the chief had defrauded the community at that time, it would be big news right now.

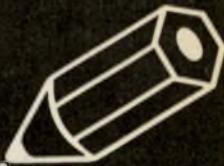
To me, the chief never did defraud the community. These are just fabrications from the government to get rid of the leaders who support the trilateral agreement. Because with this agreement, they're going to have to recognize that we have a say in the way our territory would be managed. We've always told the government, we don't own this land. It would be kind of hard to say that because

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BLOCKADE

the companies are already here. They're greater in numbers than us. So why don't we share this land base? There is room for white people in our territory.

There are a lot of things we can do for our community to survive. Like tourism, for instance. And then there's all kinds of infrastructure to be made. But in order to get to that, we have to sit down with the two governments and all the people involved, and start discussing these things with the community.

That's why they're trying to get rid of this leadership here—because of what it was doing. We were creating something. We were bypassing something that the government already had a policy on, which is the land-claims policy. We found a way to bypass that. And one of the reasons why we didn't go through that land-claims policy was that clause where you abolish your rights before you even get into the negotiations. That's the part we hated and that's why looked for another way. Now that we did find the other way, the governments are trying to get rid of the agreement.

Indian Affairs stepped in last January and removed your chief, Jean-Maurice Mattchewan. What was life like in the community in the last year?

The minister, Ron Irwin, is saying, these are the people who closed down their own school, accusing the community of closing down the education of their children. But the reason we did that is it would send a precedent. It's just like recognizing the Interim Band Council that the minister put in place. It would be like if we let these people run the community. That is why the community went against that new council that was put in place by Irwin. By recognizing these things, it would set a precedent to our customs and traditions. They would be more in trouble.

But life in the community hasn't been fun in the last few years. The Interim Council moved their office to Maniwaki, and it's only their supporters who are working. I'd say about 10 people are working. And the rest of the people are not working.

Indian Affairs has a duty to see that services are properly done in a community. But here, it's not properly done.

A lot of the kids haven't been going to school?

Yeah, like my kid... And one of the things Indian Affairs is doing right now is paying the parents rent to leave the community so their kids could go to school outside. They opened a school in Ste-Famille-d'Aumont. Last year, they had about 20 students and they had about nine, 10 teachers. This fall, they had about seven kids and about nine teachers (*laughter*). Good education for their kids, I would say... It's unbelievable the way Indian Affairs plays a role in this community.

It's not only this community. They're doing it all across Canada. They're trying to get rid of all the customary systems so Indians could fall into the Indian Act. They want to get rid of their fiduciary duty and hand it over to the provinces. That's basically they're agenda. But this community is fighting back to keep their customs and traditions. I think they're going to fight until the end.

We've seen this happen all across Canada, that one of the tactics of Indian Affairs is divide-and-conquer. And they've been using money to split up a community. This is basically what they're doing here. They're paying parents to go down there. It's ridiculous. And last year when the Interim Council moved down there, their telephones bills were being paid. Hey, they should have done that to me! (*laughter*)...

How has life been in the last couple of weeks here at the

see next page



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blockade?

Over here? When it's nice, it's beautiful. You know, this is the easiest blockade I've ever been on (*laughter*)... The company we want to fight with doesn't want to fight. We just do our things, like go snare rabbits. Or try to snare rabbits—there's not too many around. I've only caught, what, four or five since we got here. It's not very much.

So you're eating a lot of Klik?

(*Laughter*)... No, we're eating partridge. We have moose meat, too, and beaver. But there are times when it's really hard. Like right now, people are starting to run out of food here. A lot of the things you really need, that runs out too.

Other than that, life here, I love it. I never really had a chance to stay in the bush like this. All the years I've been on the trilateral work, it's always Quebec City, Ottawa or Montreal, meetings here and there. Now, this is the first time I really can do what I'd like to do—but not exactly what I want to do. I'm still stuck here.

Is it bringing people closer together?

Yeah. But you know, in the beginning back in January, that's when people really got together. And we kind of stuck together through hard times. One thing I forgot to mention is that among the people living in the community right now, there is nobody working there. There are no jobs for us. It's just like we don't exist. There's only two or three people working in the community. There's the CHR (health worker), the garbageman and the person who looks after the generator. These are all the Interim Band Council supporters that are working now.

But the people who support the customs are not on the job. I've always been working all my life. Ever since January, I've been on unemployment. And now my unemployment has run out, so now I'm on welfare for the first time since I was in my early years, 18 or 19 years old. I've always worked and now I'm on welfare. And I'm not the only one. Everybody in this community is like that. But I don't miss it that much. The money, I don't mind. Only when the bad weather is here, that's not fun. You're stuck in a tent.

Must be getting cold at night nowadays.

As long as we keep the fire going, it's not cold. Like now.

Gracie (Hector's wife): It's hard to get them to make the fire (*laughter*)...

Hector: My wife is the one making the fire at night. I guess everybody's wife does the same thing around here. They're the ones who wake up earlier than anybody (*laughter*)...

In the Cree communities, there are a lot of similar things—divide-and-conquer, forestry. Domtar is also one of the big companies involved. Do you have any comments or advice for the Cree people from what you've learned?

One thing I've learned through the trilateral agreement is the companies are willing to negotiate, but it's the governments that are not willing. The government does not want Native people to have a say in the way a territory is managed. They don't want Native people's input. So the ones they should really watch for are the governments.

But even though you have an agreement with the company or the government, there still has to be somebody to monitor any kind of agreement you have with those people. We've found that out. Somebody has to be there and really watch the company do their operation. Within the trilateral agreement, there was no way



AT THE BARRIERE LAKE BLOCKADE.

to penalize a company because they did something on purpose. They still have to be watched. That's the message I'm sending out to them.

One thing that has to come out pretty soon is the global effect of what they're doing. I won't say it's only in Canada. It's around the world. We see changes now, like temperature. One of the things they're saying is there's a hole in the ozone layer. They're saying we don't know why. But they know why there's a hole. But how to correct it they don't know.

But it would be so easy. All they would have to do is to stop mistreating the Mother Earth. Give her time to heal herself. Because the ozone layer—it's Mother Earth that provides all these things. Mother Earth has a certain way to function and this is one thing the white society hasn't really taken into consideration.

If they go the environment way, they're going to lose a lot of economic opportunities that they call money. This is what is running the world today—money. But in order to make money, you have to abuse something. You have to take advantage of something. And they're taking advantage of Mother Earth now. And this is why we have all these tornadoes and earthquakes—you name it. In order for things to come back to normal, they would have to change their way. They would have to stop logging I don't know for how many years. They must know this. But they see that if they change their way, the money won't be circulating.

Every living thing on Earth has a purpose on this Earth, even the rocks. You ever thought about why the rock is there? (*Laughs*)... And why the spring water is cold in the summer? And why is it warm in the winter? There are the things we have to stop and think about. Why are these things here? Everything has a role on Earth. The spring water is cold in the summer because this is what protects the Mother Earth, keeps it cool. And if we take too much water out of the well, what's going to act as a cooling system after? Rocks are the same thing. Rocks are there for the same purpose as that spring water I'm talking about. In the winter time it keeps the surface of the Mother Earth warm and in the summer time it cools it. The rock is cool, too, so it has a way of functioning like that.

There are a lot of things that people will have to start realizing. I was talking to one of the foremen from the Kruger company, and I said, what do you see when you look at the forests? He goes, I see dollars (*laughter*)... When I look at the forests, I see all kinds of things, that all living things need to be protected and this is one of the reasons why we are doing this blockade. It's to protect a way of life and the animals that we need to continue practicing our customs and traditions. So that's why we're doing it.

CLASSIFIEDS

are special as you are to us. Have fun on your special days, we'll be thinking of you both like always. With all our love, Joomshoom Harry and Googoomch Emily and Mary in Wem.

Sending many wonderful birthday wishes to two special boys in our lives Delmer on October 25 and Lyndon on November 12. We wish you happiness today and always. With love from your aunts and uncles in Wemindji. Virginia, Noreen, Bruce, Velma and Richard. P.S. We miss you both so much and we hope to see you both soon!

We would like to send birthday greetings to our cousins in Montreal. Delmer on October 25 and Lyndon on November 12. Hope all your wishes and dreams come true. It was great to spend some time with you guys this summer. We sure had a lot of fun when you were here. Take care of yourselves. From your cousins in Wemindji, Audrey, Caroline, Roxanne, Monica, Anita, Derland, Patrick, Krisanne, Jordan, Shayna, Charlo and last but not least, Brittany. P.S. We miss you guys a lot

This birthday wish is for my son Thomas Kakabat who will celebrate his 2nd birthday on October 9, 1996. You fill my life with love and happiness every single day. I'm proud to say your my son. I love you very much. From Stephanie (Mom)

Dearest Francis Shecapio in Ojay, I know your birthday is coming up, November 9. It's tooo bad I can't be there to share in your a-year-older-celebration, but I hope this note, along with my biggest hug will make your day as special as can be. From Rachelle P.S. (OR SHOULD I SAY A-YEAR WISER CELEBRATION) See you.

We would like to wish a happy birthday to Beatrice Voyageur on October 6th and also to tell you we love you very much. From Michael, Amanda, Jessica, Nikki, Brian and Cynthia.

A Birthday wish to my baby brother Claude Coonishish on November 10 (Nemaska). Happy Birthday to you ...from your sister Cyndi. xox.

Wishing Pamela Annie Happyjack a happy birthday on the 14th of Oc-

tober. (I think) I know your birthday is somewhere on the second week of October. Anyways, only wanted to wish happy birthday. From Anita Katapatuk. (Wask.) P.S. Keep on always brushing your hair.

Sending a belated birthday wish to a great guy who celebrated his day on August 23, 1996. Aaron Neeposh in Nemaska. Hope you had a blast and to share many more with you. Miss ya! From: Nee. (Ojay) Remember Sept. 14, 1996.

Birthday wishes going out to our friend in Ojay. Willie Bosum. October 6, Sherry Dixon on October 9, Theresa Wap. October 11, Simeon Dixon October, 28. Enjoy your days and many more to come. Don't party too much. HaHaHa Especially you Sherry. From friends in Ojay.

We want to wish a happy birthday to our son Steve D. Georgekish who will be celebrating his 16-teen birthday on November 23rd, 1996. Steve, seems like only yesterday when your dad and I first held you in our arms. My!!! You have grown fast!!! You're taller than your dad. Happy 16th birthday. Hope you enjoy your special day. May good things hap-

pen to you on this day. God bless you. Love always, mom and dad. Mary T. and Bertie Georgekish.

Happy Birthday to our nehbeebenam who will be turning 5 years old on November 20th, 1996. Joshua Georgekish. You were a miracle when God brought you into this world. Hope you grown as big and tall as your older brother Steve. We love you. From mom and dad. Mary T. and Bertie Georgekish.

I would like to say Happy Birthday to my brother John and his daughter Ruth Coon Come Shecapio on November. I love you both so much and Ruth - take care of your dad, he is getting old. From Crystal S.

Birthday greetings for a special daughter, Stacey Ann Coon Come on November 23. I have always wanted to tell you how honoured I am that you seek out my opinions, the trust you have in me, so proud for trying. Watching you grow up to be a sensitive, honest, compassionate and beautiful person. When you were a baby I thought I could rock you in my arms forever. To play with your little fingers forever. But you are growing up with a full range

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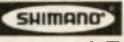
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CLASSIFIEDS

of ideas, emotions, and goals. Remain true. I love you. From mom and dad.

As days go by, I begin to love you more, everything you do for me, wash my laundry, cook for me, hold me tight and being the kind of father to your children Malachi and Nikki, just proves that that I couldn't have asked for a better husband. So, Glenn on November 20, I wish you love, joy and happiness. I love you with all of me. From your sunshine Agnes. God bless you and keep you under his wings of love. xxx

To my daddy Glen James Shecapio. One night God gave you a dream that one day you would hold me on your arms. And I know things haven't been easy for you and mommy and I just wanna tell you that on your birthday November 20 I'm very happy to be able to celebrate this special day with you. I love you so much daddy. Take care of me and daddy thanks for making my bottle each night. From your daughter Nikki.

I'd like to wish a happy 14th birthday to my cousin Crystal Petawabano and to my brother Marcel Gunner. Happy 16th birthday on November 3, 1996. From cousin and sister Mabel Gunner.

Lance, wishing you a wonderful birthday and may your year be filled with everything happy! We love you. Love, mom and dad and also Tyson. xoxoxoxoxoxoxo

I would like to wish a happy birthday to a special friend Rachel Macleod on the 11th of November. Rachel, don't party too much and take care of yourself. From a friend in Mistissini.

We would like to say happy birthday to Demerice on October 2 and Bessie on October 20, 1996. Love always, mom, dad and sisters.

Happy birthday to Helen Wapabee on November 13 and to Linda G. Coonishish on November 18. Wishing you both wonderful birthdays. With love all your family in Waswanipi. xoxoxox

Happy sweet sixteenth birthday to our youngest sister, Clara. On October 27th, 1996. Have a great day. With love your brothers and sisters in Wask.

We wanna wish a happy birthday to our youngest daughter, Clara Winnie. Turning 16 on October 27, 1996. Happy birthday and we love you. With all our love. Mom and Dad in Wask.

102-WEDDING

We would like to congratulate to Caroline and Leonard Matt in Wasw.

I want to wish a happy birthday to my daddy. Tim Pompana on October 19th. And many more wonderful birthdays coming your way. Oops, you know dad how sometimes when your just about to fall asleep and I start to cry? Does that get you mad or what? Anyways, I love you with all my little heart and thanks for being a wonderful dad. With lots of hugs and kisses, Your daughter, Shania Pompana. xoxox.

Birthday wish going out to someone special in my life. Tim Pompana on october 19. Hope you have fun on your special day, as special as you are. I love you with all my heart. Josephine Happyjack.

Birthday wish going out to our granddaughter Alanah Dot Happyjack on October 26th. Happy 6th birthday and hope all your dreams come true. with all of our love. Grandma Emma and Grandpa Abel Happyjack.

Birthday wish going to Tim Pompana October 19 and many more wonderful birthdays coming your way. From Emma and Abel Happyjack.

I want to wish a happy belated birthday to my sister, Floria Hester in Waskaganish on October 21. Also, Happy belated birthday to my two daughters, Shawna Lameboy on Sept. 14 and Pauline on August 26. From Lucie, Paulette and Darren in Chisasibi.

I would like to wish a happy birthday to my one and only baby-sitter and aunt Charnet "Fish" Meskino from Nemaska On November 15, 1996. I can't wait to ride on your back when you are old enough to get a sore back, you know the kind of sore backs old ladies get when they can't stand straight?? I just wanted to thank you for taking care of me for the past three years. Thank you for being the baby-sitter who always came back for more (more of you know what) Thank you for putting a rope around your neck when nobody else would. Thank your for being very patient, very humble, very caring. Thank you for not yelling. Thank your for deciding to be a sober baby-sitter. And when I get thrown out of the day care that's not even built yet, Can you take care of me?? Love always, your monkey, your monster, A sloppy, wet kiss going out to you from me, Charlot Merle Jolly. Happy ?? birthday and welcome to the road of recovery.



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who pledged their love as on September 28, 1996. Wishing you both happiness together with love from Trifona and Peter and boys (Mist)

103-ANNIVERSARIES

Happy 10th anniversary to my brother William and Marlene Hester. (Wask.) on October 10. Also, Happy 12th anniversary to Raymond and Caroline Hester, Jimmy and Emma Jacob on September 28th. From your sister Lucie and kids. (Chis.)

We would like to wish our parents Frank and Mabel Gilpin a happy 31st wedding anniversary on August 12, 1996 and also happy birthday to our mom on September 3. With love always, your children and your granddaughter, Julia,

Happy 18th anniversary to Marjorie and Walter Mistacheesick on October 17, 1996. We wish you all the best and we love you both so much. Love always, Sylva G., Neil, Samantha and Darren. Mist. (Wemindji)

105-OBITUARIES

In loving memory of a dear husband, Isaac Coonishish who died tragically on October 20, 1992. Your end came sad and sudden, no time to say good-bye, you were gone before I realized, Only God knows why, the happy hours we once enjoyed, how sweet the memories are. As I walk through life alone, I hold you close within my heart, there you remain to walk with me, throughout my life. Until we meet again. Forever loved by your loving wife, Kitty M. Coonishish.

300-PERSONALS

Doris Moore, Waswanipi. Do not look to your circumstances, look

beyond that and see who stands there to help you. Remember: he is still on the throne and Romans 8:28. God Bless. Secret Sister.

I would like to say hello to my friend in Waskaganish, Corrina Hester, Marlene Shecapio, Francine Jacob, Miriam Moore Blueboy, Elaine Blueboy. P.S. I miss you, please write to me. From your friend Shawna. (Chis.)

I would like to say hi! to a special friend of mine Deidre Blackned in Wemindji. How are you? Me, I'm fine. write me a letter as soon as possible. take care my friend. Love and friendship. Friend always, R.L. in Mistissini.

I would like to say hi to my friend in Chisasibi, Julianna Louttit, Lorrie Chakapash and my cousin Lana Herodier. I just want you girls to know I miss you a lot and I can't wait to see you soon. From somebody in Mistissini.

I would like to say hi to Cherish Dick in Nemaska. I hope you're not giving your mom a hard time. I just wanted to say how much I miss having you around. Hoping to see you soon. From Minnie C. P.S. Sharon says hello! too. We love and miss you a lot. xxx1/2.

Hey, hey Heather! From one of the Nationites. If I don't see you at the Val d'Or hockey tournament, have a great time. See ya when you're in Montreal.

Hello to our daughter Shannon Stephen who is in Moose Factory. We love you and miss you terribly. Love, Christopher, Priscilla, Junior and Boudou in Montreal. xoxoxo

I would like to say hi to my new secret sister in the Lord. Her name is Suzanne T. In case you're wondering who has your name wait on till next women's retreat in Val d'Or,

Que. I was so happy when I had your name and may God be with you always. Your new secret sister in the Lord Secret Pal. May God bless you and Jesus loves you UM. By the way pray for my family plus I'll give you a verse to read: Isaiah 12:1:5

I would like to say hi to my secret file Janie Helen Wabanonick. So, how's it going? I'll meet you next year. I'll be praying for your guys. From your secret pal.

Daniel Icebound in Waswanipi. I love you so much, I have love you and there is a special place in my heart for you. From guess who.

God bless my special girl on her birthday, Trish Coon-Come on November 4. I have provided you with insight to the most important things in life in order to make your life as happy as possible and fulfilling as possible. To be good to be fair, to have a positive attitude at all times, to set goals, to have interests, to pursue, to laugh, have fun everyday. To honor friendships, to respect love, to use your intelligence, to adhere to your values, I have supported you as a mother, as a person and as a friend. Remain open, true. I will always cherish and love you. My dearest child. Walk with God. Love, Mom,

My spirit hungers. My heart is open. I search for a spiritual brave to write to me and teach me the way. I am 30 years old. My name is Morning Star. God bless you all.

I would like to give some shots to some boys in Hull. Dale and Ernie are new to Hull and I would like to say happy birthday to Dale on October 17 and I would like to say happy Halloween to everyone in the Cree Nation. I would like to say hi to all the prettiest girls in Chisasibi. From all the guys in Mistissini. We would like to see you

in the upcoming tournament in Mistissini. P.S. See you real soon. From TA

I'd like to say hello and what's up? to my two good friends in Montreal, Vera Juul and Ferdousi Shah. I miss you girls. How's it going in Montreal. Over her it's really boring. Anyways, I'll see you girls sometime in November. From your friend in the Hellhole Mistissini. Julliette Rabbitskin.

I would like to say hi to my friends in Chisasibi, Laura, Anne-Ruby Pepabano and Joni-Lee Tapiatic. Hope to see you soon. Love in friendship, Mabel Gunner in Mistissini.

I would like to say happy Halloween to a friend in Ottawa. His name is Joel Petawabano. So, how are you doing? So, when are you coming to Mistissini? I really miss you a lot. I am coming to school in Ottawa next year. So, are you having fun there in Ottawa? P.S. from one of your friends in Mistissini.

To CD in Hamilton, unable to find your address! Not quite settled yet and the place here is much slower (valid excuses) But honestly please send me your address again at the following: 53 Beaver Creek Rd. Chisasibi, Que. J0M 1E0. Yes, finally a home. JP.

This one goes out to the one I love, this one goes out to the one who lives in Mistissini, To the lone Nationite in Mist. Deantha, Deantha, she's our (Wo) man. That's all. Love you, miss you, kiss you. Just like Jojo.

500-PERSONALS

Matthew Coon-Come and Violet Pachano. Sincere congratulations. "He (she) who pursues righteousness and love finds life, prosperity and honor" Proverbs 21:21. The women of Quebec Native Women's Ministries are praying for you and your families. God bless you richly.

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